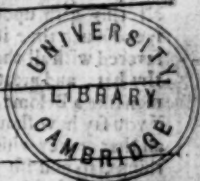


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THE
Serious Peoples
REASONING
AND
SPEECH
WITH THE
WORLDS TEACHERS
AND
PROFESSORS.

By G. F.



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The Serious Peoples Reasoning and speech with the worlds Teachers & Professors.

THe Worlds Teachers and Professors say, *The Quakers are fools, because they will not wear Ribbands, and Idiots, and novices because they will not wear feathers in their caps, and great Scarfes a top of their hats, and to hang over their hat brims and shoulders and their backs, therefore are they likefools Idiots and no body.*

I, But sayes the serious people to these professors and Teachers of the World you are more like novices, Idiots, and fools, with your Scarfes a top of the crown of your hats, hanging over their brims upon your backs, and your hearers and people with feathers in their Caps, which are no where like Christians, but are more like the Idiots, and the fools and novices, who have lost your sincerity, whose minds are taken up with these foolish things, which destroys your seriousness, and so you are not like the Saints, you professors and Teachers and people, but are like the heathen in your gorgious Apparel.

The Priests and professors and the worlds table talk is, *The Quakers will not wear gold Lace, will not wear Ribbands in their hats, nor at their knees, nor about their waists, nor a bunch of Ribbands before them, nor Ribbands at their Gloves, nor broad Tassels upon their shoes, nor Ribbands at their hands, nor a bunch of Ribbands at their backs as big as ones fist, as our women and members of our Churches do, and a bunch of Ribbands at their bosomes, and down their bosomes; and three or four Gold Laces upon their Coats, and Petticoats, and the Quakers like a company of fools and novices cry against us, and say we are all daubed about and drest with pride: how must the poor live if we must not wear their Lace? and gold and silver, and Ribbands on our backs?*

I, But saith the serious people, art not thou burthened with all this garb upon thy back, and this vanity? and doest not thou spend much time in decking thy self? and doest not see thy self ill-favored with all these Ribbands rashing about thy hands, & flaping upon thy hat, and great bunches as big as a hand flaping at the backs of women like a Besome, and thy great things a top of thy shoes flaring; and if you say how should the poor live if you do not wear that? Give them all that money which you bestow upon all that gorgious attire & needles things, to nourish them, that they may live without making vanities, and needles things, and costly Attire for you, And through that you will live, and they will live both; giving the poor all that which you lay out in needles toys and Ribbands; and then you shall not be like fools and Fiddlers, and the dancing leight women with all their bunches of Ribbands and toys about them, saith the serious people.

But saith the worlds Teachers and professors; *These Quakers are good for nothing but to crosse people, and crosse us.*

Ans. Your minds that live in vanities and Ribbands, and delight in such fooleries you are so peevish, and so fretful, and so pettish, if the bunch of Ribbands be not right as you would have them upon your backs, & hang right upon your breasts, and your Laces set right upon your coats and Gloves, and your dressing and Ribbands right upon your heads, that through your peevishness, and brackleness of your minds that live in these earthly things, neither your men, nor your maids can tell how to please you, nor your Taylors to shape your garments right for you; and so that which the *Quakers* crosse, is but your earthly minds that live in these earthly toys, and so they are more your friends then you are aware of, saith the serious people; and we know you, for abundance of of you are gotten up lately with your ribbands on your backs and knees, and your Feathers in your hats, and your bunches of Ribbands about your waists, and dabling of your Gloves, and putting on gold and silver, which is contrary to the Apostles doctrine; for we have known the time when many of you did not wear such things which you have lately got up, and put on, more like fools then serious people, who are out of the Apostles doctrine; who saith it is not the wearing of gold nor costly apparel; and so through your vanity, you have lost sincerity, and gone from the Apostles doctrine, and so are turned into the lusts of the eye, pride of life, and lusts of the flesh.

Away with you say the professors and Teachers of the world, you are a company of mad men, you are not fit to live upon the earth.

I, But say the serious people, you are the mad men that destroys the Creation and the creatures of God upon your lusts, and the lusts of your eye, the lusts of the flesh, and the pride of life, which is not of the Father, but of the world, by which you destroy the Fathers works, and the prime of the creatures which were given forth to be used by the wisdom, by which they were created to the glory of the Creator.

Priests and professors and Teachers say, they; *You are not fit to be talked to, you would have all to be fools like your selves, we have freedom to plait our hair, and bang it about with Ribbands and lay it over our brows, this is our liberty, and to set spots on our faces of half moons, and a coach and horses, and curl and powder our hair, and tie it up with Bibbands and Jewels.*

I, But say the serious people, this is not like the Christians fashions nor the Apostles doctrine, which saith, it is not the plaiting of the hair and putting on of gold; nor like Christs doctrine, who saith they should not take thought what to eat and to drink; nor what to put on, for the *Gentiles* did so: but you are taking thought for your gold Lace and Ribbands and changeable suits, and cannot tell what to eat, nor what to drink, nor what to put on: you are more like the fools, and the heathen, say the serious people, then Christians; And you tie up your hair, and childrens hair, as the Ostlers ties up the horses tails, and maynes, and hang Ribbands at their ears; as you do, so do the Grooms and Ostlers in the wilde horses and Mares heads, as you do your men and women, and so are a people that have forgotten God and all sincerity; And so you

a people that take more pleasure in the creatures then in the Creator. And as for your patches and half moones, and horses and Coaches on your faces, you are more like fools, and of Jezebels stock (who betrayed the just) that painted Harlot, and so the Just have you betrayed in your selves, and have vexed and grieved the good spirit of God in you by your vanity, one vanity after another, so you are more like Jezebel then Christians; what a crinckling is here with your feet and a mincing? how suit you with such as the Prophet cryed against who shall be covered with ashes, And instead of a sweet smell, a stink.

The Priests and professors of the world say, *These fools the Quakers, cannot endure to see us with two or three Rings on our fingers, nor Jewels in our ears, nor bracelets about our necks, nor cuffs, nor double cuffs, nor great tashling band strings, they cannot endure we should wear a laced Cap of twenty shillings price, or leys or more, and a pair of double Cuffs upon our hands, and double white Boot-boose tops, these novice Quakers cannot endure to see us with this garb upon our backs, And how should poor people live if we should not wear them?*

Say the serious people, all your gold Rings, your Cuffs, your great band-strings, your Lace, your Jewels, your Bracelets, your gorgeous apparel and Attire, turn it all into money, and give it the poor to buy them bread, and I will warrant you that they and you will have all enough, and there will be no want amongst you, for you are alwayes wanting rings, or Ribbands, gold hat-Bands, Laces or Bracelets, you are alwayes wanting one thing or another, if ye see another fashion, the other is old; and you want to get into it, and you envy others that are gotten into the fashion before you. And here is the Devil the king of pride, that murderer, that leads people to consume and destroy the creatures upon their lusts, for his lusts they do; and so you are more like fools that are slaves to the Devil, who is out of the truth that leads you to destroy the works and creatures and Creation of God, and all your want is of God; for you want God and his wisdom to order you.

The Teachers and professors of the world say, *The Quakers are offended at us because our women have a dressing come down to the middle of their backs, and a great pair of Cuffs upon their bands, and how must the poor people live if they should not do so?*

The makers of these things, say the serious people, let them make plain things, and do you wear plain things, and that money which you lay out of these costly things, give you to them; for who are you like in the Scriptures? you are not like the Christians, for what service is there in your wearing a bunch of ribbands at your womens backs? do they scare flies away? and at their breasts, tashling at their Arms, and a great company of Ribbands tashling at their hams and their heads, do you wear them to scare flies from your hams? why do you wear that great bunch before? what is the service of it, that you are thus drest? Are you drest for a sight, and a shew, that people should wonder and stare at you? or are you drest according to the Scripture, and the Apostles doctrine and commands? give some example for your fruits among the Saints, saith the serious people, we have seen Bedlam people, and mad men hang Ribbands in their Caps, and at their horns ends, and mad people hang about

about with clouts, so you are more like fools and mad people then the *Quakers*; and it is a wonder that you professors, and Teachers, and people should be so offended at the *Quakers*, for they see no people out-strip you, except it be the Mountebanks, and stage players, & French Lackies; Therefore it is time for you to lay away your Ribbands, & your gold and your rings, and your Bracelets, and your Lace, and your gold, and your silver Lace, and your bunch of Ribbands, and all your superfluity, and turn it into money, and give it to the poor Trades-men that makes these things; so that they may not labour to serve your lusts & wils to consume it upon your lusts, and that shall bring more honour to God in giving that which you waste on superfluity to the poor Trades-men that works for your consuming wills and lusts. Therefore consider saith the serious people, for God will destroy the world that lies in pride and wickedness, which the Devil is the Prince of, and that shall come to an end, and it must be destroyed by the word, and the glory of the world will fade away, but the glory of the Lord will not, nor his word which lives, abides and remains and endures for ever. Therefore consider all you children of pride, amongst whom the Devil is, who is your King and Ruler, who is called the King of pride, who are always in want, for the murderer and devourer causes you to waste the Creation of God, and destroy it, and so your want is for want of God and his wisdom. The Lord God of power and of heaven and earth, who will Rule you with his hammar, with his sword, with his word which is a fire for all the children of pride; and the hammer is beating, and the sword is going, and the fire is kindling which will make all the proud to rage with a burning fire; Heark cries the Priests and professors, and Teachers of the world, we cannot get a Quaker to the Ale house, nor Tavern, nor to feast with us, nor to dance with us, nor to hear our Fiddlers, nor Musick (a company of precise people) there is none knowes how to have them.

Say you so? Saith the serious people, that is because they will not to the Taverns with you, and have the Fiddlers, and Pipes, and Potts, and your Banquetting, and Feasting, and your houting more like mad men out of your wits, then men that fears God, who thus destroys the Creation upon your lusts. The *Quakers* are come into the wisdom of God the wisdom of the Creation by which all things were Created, so that if they eat, and drink, it must be to the praise and glory of God; being in his fear so they cannot have fellowship with the destroyers and marrers of the workmanship of God; and the Creation.

The Priests and professors & Teachers of the world say, the *Quakers* will not doff their hats, nor scrape a leg, nor make a courtesie (a company of Clowns.)

Saith the serious people, where do you read in Scriptures that the Apostles taught any one that they should scrape a Leg, and make a Courtesie, or put off their hats, for great men will stand with their hats on, one to another, and sometimes they will bow and stir them, but they will seldom bow to the poor, or scrape a Leg to a begger; so if he hath got a feather in his hat, & a few Ribbands on his breeches, and hair powdered, and if she hath gotten a bunch of Ribbons on her back, then theres your servant Madam; your servant Sir, your humble servant, Mr. then scrape

and curtse and doff the hat, and *you Sir*, and this pleaseth proud flesh, but to say (*thou friend*) makes him or her mad, which is a proper loving word, and Scripture order and practice, and a sound word, that cannot be condemned. Therefore such proud ones that bowes not unto poor people, and scrape not unto poor people, and *thou's* them & not *you* them, and yet they must be Courtied to, and scraped to, and Capr because they have some more of the Earth and proud apparell, and their poor brethren must not be scraped, nor bowed unto, is not here respecting persons? And so are judged by the Law of liberty.

And as for your saying it is your liberty, to wear Cuffs, Rings, Beads, Jewels, powder your hair, gold and silver lace, bunches of ribbands at your backs, great scarfes about your hats, feathers and Ribbands, great things a top of your shoos; Childrens hair tyed up (like horse maines wich ribbands) Like horses tailes, Lusty great lasses, and women full of paint, & patches of horses, and half moones upon their faces; this is our liberty saith the professors and teachers of the world, and all is ours, and it is the Saints liberty; Nay, this is the liberty of the flesh, and the King of prides kingdom, in his dominion in the Earth destroying the creatures and devouring the creatures & this liberty is your own bondage who are servants of corruption, & this liberty will be your burthen, & your vanity will fly you in the end, though you will not fly it in your life time, and will stand you in no stead, who will be found as *Dives*, that rich glutton, that sared sumpruously every day, and the poor begger hath a greater share in the Kingdome with *Abraham Isaac and Jacob* then you; and sits in his bosome in that Kingdome, when the other is in the Lake. Therefore you that live wantonly upon earth, you kill the just, and the Devil is your King, (who is unjust) and your Law-giver, who teacheth you to destroy and devour, and to consume, and you that live in pleasures on the Earth are dead while you live, and have denyed the faith, and are turned wanton, that eat and drink and rise up to play, and go to dancing, and are like the children of *Israel* that danced before the calfe, and like unto *Herodias* daughter that danced to please that glutton & gorgious man, who was reprov'd, who took off the head of *Iohn Baptist* that reprov'd him to satisfie the lust of the dance; and there, is the end of those that live wantonly upon Earth, that kill the just, that are sporting themselves, and living in pleasures in the day time, such are gone out from the power of God, and are as the heathen and not as the Saints who were redeemed out of the Earth, and its vanities and pleasures to know the election before the world began.

The priests and professors of the world say. *The Quakers those fooles cannot indure our puppet plaies, nor our stage plaies, nor our May-games, nor our sho-v. I boards, nor our Tables nor Dice. nor our sports nor shewes, nor that wee should make pictures of things in heaven, and things in earth, nor our little Babies that we sell, nor our images, these fooles the Quakers cannot indure these things.* Are you not ashamed saith the serious people, for shame hold your tongues, do you call your selves teachers, and professors and Christians, and name the name of Christ, and profess the Apostles words? *Why is it?* our recreation say they; Recreation? Away, away, the recreation is in the Law of God, the delight is there day and night, and

and the exercise is there, and the glorying is in the Crosse of Christ that crucifies to the World. Are not you ashamed to talk of Fiddlers, Mountebancks, and stage players, & Images and pictures, and shewes, and your shovel boards, and plaies, and games and Dice? Away for shame hold your tongues, for they are works of the flesh, and works of vanity, and delights of fools that live in their pleasures and lusts of the world, who are enemies to the Crosse of Christ, that crucifies to the world, and which is the Saints glory; who glories in the Creator, but those that follow their pleasures, glories in the Creature more then in the Creator; who are swearing almost at every word, and cursing at every word, that there is such nasty streets, with such nasty unfavoury words, and such cursing and swearing, that it is even a shame and loathsome to speak of, a den of Dragons, like as Hell were broken open; and this is your noise in your streets, Tavernes and Ale-houses.

Ha, Ha, cries the professors and teachers of the world, *what do the Quakers do? They bid you mind the light of Christ within you.*

I, saith the serious people, if you did mind the light within you, it would never let you swear nor curse, nor follow pleasures nor follow the fashions of the world, nor the vanities, nor the fooleries, nor images nor let you destroy the creation on your lusts, and creatures, & so many in the Nation to starve for want of food, it would bring you to put off your gorgious apparel, gold and silver, and Rings and Ribbands: But the light would lead you to Christ the wisdom of God from whence it comes, and that would lead you to order the creatures to the glory of God the Creator of them, which Checks you and reproves you, and brings you out of Dive: state, to poor Lazarus kingdome, but if you hate it, it will be your condemnation. And to you that is the word of the Lord God, For when men are lifted up in pride, they shall not come nigh them without scraping and bowing the hat four or five times; and this is the honour below to fools, which is like Snow in Summer, and rain in harvest, unseasonable; Two men and two women of the World meets the one the other and being much offended the one at the other; For saith the one, *I bowed three times to him and he scarce bowed once to me, and scarce stirred his hat, he is not so civil and courteous as he was wont to be; I wonder what is the matter; I courtised three times, the first almost to the ground, and she scarce bowed to me, she made but halfe a courtesie, which is not as she used to be, for she used to be more courteous.*

Why how now saith the serious people, you were finding fault with the Quakers before? Who now cannot please one another with your courtesies, and scrapes, and your hats some does it too little, some too much; for I saw one of the World, a great professor, & a Teacher, and he came to another that had been a Teacher, and they bowed one to the other till they out-bowed one another, and this the one said to the other, away with these complements, So the most of your time is spent saith the serious people in capping one to the other, and courtying, and thinking what you shall eat, and what you shall drink, and your complements and fashions. And this takes you off the service of God, and the civilitie which is in the truth, that is out of all that; for true civilitie stands

stand in truth and love that envies not, but the love of the world will envie and be envious at others that will not give them their fashion, their complement, their courtſie, their Cap, and their ſcrape, which they call civilitie, and that is not civilitie which will envie; for civilitie ſtands out of envie, in truth and love that envies not.

Prieſts and profeſſors of the World ſay they, *Theſe clowniſh Quakers will not drink to one, neither ſay good morrow, or good Evening, but ſay thou to every one; Let him be great or ſmale, they will thou him; a company of clowns and ill-bred people, they are not fit to dwell upon the earth.*

How now? Saith the ſerious people, why do you ſay ſo? why do you thus rage? For it is a temptation in drinking one to an other, it is more civility to ſet down the cup, let every one take the creatures in their ſervice, and drink as he needs, they ſtand to ſerve, and not to tempt one another to drink more then doth him good.

I, I, *We thought ye would deſtroy all good fellowſhip,* cries the Teachers and profeſſors of the world.

Nay cries the ſerious people, the good fellowſhip is in the ſpirit, which gives an underſtanding and a good wiſdome, that is pure, and gentle from above; with that to order the creatures, to the glory of the Creator, and the morning is good, and the evening is good, for all things that God made were good; But bad people ſay the morning is bad, & the evening is bad, when it doth not pleaſe them: And ſo to ſuch we tell them it is a good morning and a good Evening, which they call bad; And them that do not know all things that God made to be good, we tell them that they are; And them that ſay the morning and the evening is bad, we tell them it is good, but the night of darkneſſe is bad, where all the works of darkneſſe are done. And the morning of judgement is good; but he will think it is bad, that his works and him muſt be tryed by fire which cannot be quenched. And thoſe are the clowns that do not know the Morning good, and the Evening good, but muſt be ſaying the words to one another all their life time. And they that ſay *thou* to a particular are not clowns, for it is found Scripture language; David was not a clowne, nor the prophets, nor Chriſt, nor the Apoſtles that *thou'd* particulars; and *you'd* generalls (or many) but thoſe be clowns that be out of the ſound ſpeech; and ſurely theſe Teachers and Profeſſors might have known, ere now, and have taught the World ſingular and plural numbers, and have learned their *Accedence* and their Grammar ere now, and not have called them clowns that come into the practice of the ſingular and plural; a clown is untaught and one that hath learned and doth not practice.

